1: Allen H-4 (no date) 1932 R11 Georgia R11

[Medieval Georgia]

THE MIDDLE AND LOWER CLASSES

With the growth of a strong central power and the development of the mediæval administrative machine people began to be distinguished not only by their birth, but also by the service they rendered to the state. *Gvarishvilni* so distinguished became known as *msakhureulni*, which is not to be confused with *msakhurni* mentioned above. A *msakhureuli* (singular) was he who possessed a record of long service to the state. *Msakhureulni gvarishvilni* were thus doubly illustrious by birth and by service.

For a *gvarishvili*, backed by the worth and influence of his *gvari*, it was comparatively easy to enter the administrative service. It was not, however, so easy for the *uguaroni* or *uaznoni*, who entered upon their career without the advantage of the influence of their *gvari* and all which that implied. The advancement and promotion of an *uguaro* naturally would not be free of prejudice and unopposed by the *aznaurni*. In such a position undoubtedly were the *msakhurni* of the higher grades. In course of time, however, their personal worth and merit began to be recognized and rewarded. In the work of Juansheri quoted above, it is stated that King Archili "presented Kakheti to his *tadzreulni* and made *aznaurni* of them".[1]

The promotion and elevation of the *msakhurni* became a frequent occurrence in the tenth and the following centuries, and strong kings such as Bagrat III, David Aghmashenebeli and Giorgi III pursued a policy of favouring poor and capable *msakhurni* at the expense of the proud and turbulent *aznaurni*. The preferment of *msakhurni* to *aznaurni* became increasingly common, and in the time of David Aghmashenebeli there was a whole class of *aznaurni* called *aghzeebulni* ("the raised"). Of this type of *aznaurni* may have been the *mosakargaveni* whose duty was the collection of taxes[2] and the *aznaurni sazuerelni*[3] who were in charge of the Customs Houses.

The elevation of *uaznoni* to *aznauroba* led to a new distinction among the *aznaurni*; henceforward the *aznaurni* who were such by the right of birth, *aznauroba* having been handed down to them by their ancestors, began to be known as *aznaurni memamuleni* or *natesavit aznaurni* in contrast to the *aghzeebulni aznaurni*, i.e. "the raised", those who had acquired their *aznauroba* by bestowment.

[1] Juansheri, pp. 209–10.
[2] *Shio Mghvimis Sami Sigeli* (*Three Sigels of Shio Mghvime*), published by S. Kakabadze, p. 5.
[3] *Matiane Kartlisai*, published by E. Taqaishvili, p. 230.